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VALUES AND FACTS

THERE was a very famous book, written in Victorian times by a very learned man. It was called *History of the Warfare Between Science and Theology*. The Free-thinkers and Rationalists of Victorian times said that the fight between the scientific and the theological (or the religious) points of view was something that would have to be fought to a finish. Either, they said, religion would be destroyed, when humanity would go on in triumph to a happy and healthy future, under the lead of the scientists; or the religious people would win, and the world would be plunged back into the darkness of medieval mysticism and superstition.

That was a point of view held by a good many intelligent people in a previous age, now nearly a century ago. It is a point of view very much more difficult to hold now, though there are still some old-fashioned people who hold it. But how much truth is there in it? Are the orthodox right—the followers of Karl Barth and Emil Brunner—or are the anti-religious humanists right? One would suggest that they both err, though in opposite directions.

Values are Facts

Not long ago one had the privilege of lecturing to a group of some 200 people—schoolboys and schoolgirls, teachers, and ministers of various denominations—on "Religion and Science". At the end, when questions were invited, one questioner said: "Haven't you disregarded something? Haven't you disregarded the fact that science tells us everything we know about the world?" The reply (obvious enough, one felt) was: "So science has taught us that Beethoven is a greater composer than Cole-Porter, that Shelley is a greater writer than Edgar Wallace, that Albert Schweitzer is a greater man than Stalin?" The questioner said: "Oh, but those are matters of *values*; I'm talking about *facts*." It did not seem to occur to him that values are facts, just as much as the facts of mathematics or astronomy.

But why is it that many people, still, feel that mathematics and physics, chemistry and biology, give us facts, whereas theology gives us speculation? This is, really, a puzzling problem.

Going to Lectures

If two young men are studying at college, one of them learning science and one of them learning theology, there is really very little difference in the way in which they set about their tasks. The scientist goes to lectures; so does the theologian. One of them learns about the differential calculus and the other learns about the methods of biblical criticism; one of them learns about atoms and electrons, the other learns about ethics and mysticism. But the *method* of learning is almost identical. Each of them is learning how to use what one may call the tools of his trade. The budding scientist feels that he will never be wholly successful unless he grasps the basic facts of his subject. The budding theologian feels the same. So each of them tries to learn how an expert explains these basic facts. There is no warfare between the two branches of knowledge; each one deals with the facts in the way appropriate to the subject.

In view of all this, there is something rather odd in the way in which many ordinary people continue to look at the question. For one thing, if a newspaper prints an article on atomic physics, or the working of the human brain, or the origin of life, it is almost always written by an expert. No one would give a second glance at an article on atomic physics or biology by a famous cricketer or a film-star. And yet if a cricketer or a film-star writes an article explaining how he looks at religion—whether for or against—it will be given space somewhere in the Press.

A Matter for Everyone

There is, therefore, the feeling that science is a matter for experts, and religion a matter for everyone. And it is, of course, true enough that all may get some insight into the religious outlook in a way which it is not possible to get some insight into the scientific outlook. But too often it is forgotten that theology itself is in the nature of a science, which has to be studied. And it is, too, overlooked that these two kinds of knowledge—say, mathematical and theological—each has its own special methods of study, its own mental disciplines, its own technical terms.

Theology is not, of course, the whole of religion, any more than the multiplication table is the whole of mathematics. But the thought that these two branches of human knowledge can be perpetually at war is a thought which becomes less and less tenable the more we ponder it. Theology gives a framework to religion; and the task of the church is to clothe that framework, that skeleton, with living tissue. No materialistic or scientific philosophy can destroy *that*; and as long as our churches and the occupants of our pulpits try to carry out that task, so long

will they continue. The "warfare between science and theology" then becomes a figment of the imagination, something impossible to sustain for a man or woman who hopes to become a complete human being.

(*Contributed*)

A PSYCHIATRIST'S TESTAMENT

By Donald Mullins

IT should not perhaps occasion surprise that some of the most significant contributions to contemporary thought emanate from psychiatrists, since they are concerned with the milieu in which individuals may either achieve growth or suffer frustration. Among such, an important place must be accorded to that of Arthur Guirdham, consultant to the Bath Royal United Hospital, a thinker of profound insight and refreshingly vigorous outlook, whose challenging suggestions are deserving of careful consideration. He has written one novel, of indifferent merit, an effective propagandist pamphlet attributing much of the Nazi influence in Germany to under-valuation of the feminine traits in personality—and an outstanding treatise, *Disease and the Social System* (Allen and Unwin) meriting serious study by sociologists.

Disease, in Dr. Guirdham's view, is an external manifestation of what is ultimately a state of internal psychic disharmony. This may perhaps appear as a somewhat extreme generalization. Would it be relevant for example, to malaria, the incidence of which can be shown as variable with effective control of the activities of *anopheles*? The assertion does, however, imply a recognition of the close inter-relationship between mind and body, of which there is an increasing awareness in the field of medicine. Dr. J. L. Halliday, of the Department of Health for Scotland, has pointed out that certain personality-types betray a marked susceptibility to specific forms of disease. Rheumatoid arthritis, for instance, tends to afflict the over-conscientious, who often fail to realize or utilize the tension-relieving function of relaxation. Allergic maladies, more especially those of a dermatic nature, show cognate affinities—to so marked an extent that the famous Austrian specialist, Dr. Erwin Pulay, once referred to the skin as "the mirror of the mind." Many of us would doubtless be inclined to discount the widespread rural belief in wart-charming as a mere remnant of superstition, whereas there is reliable evidence that a genuine empirical suggestion-therapy is discernible beneath the superficial accompanying hocus-pocus. Dr. Kenneth Wilson, of Blandford, addressing a professional body on "The Medical Folk-lore of Dorset," testified as to his own personal experience of such cures, actually undertaken in one intractable instance on advice from Harley Street.

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Contrary to much accepted opinion, Dr. Guirdham hazards that the child who is "spoilt" is not necessarily ill-prepared thereby for maturity. He does not think that a sound evaluation is placed upon life by those who affect to regard it as a battle—and he is sceptical as to the oft-alleged virtues of hard work as an end in itself. Pitirim Sorokin, in his *Leaves from a Russian Dairy* (Beacon Press) after wandering half-starved through his native forests and experiencing imprisonment and exile, declared that even the hardest life is "the most beautiful treasure in the world." In so doing, he would seem to have justified Dr. Guirdham's faith that existence is essentially beautiful, however little this may be generally recognized. Relaxation, even in meditation upon the beauty manifest in a flower may, says Dr. Guirdham, prove "a half-mystic prelude to communion with the infinite"—akin to the "silent ecstacy" experienced by Charles Powys, the romanticist rector of Montacute and the "intense transports" induced in his son, John Cowper, by the sight of a certain fir-tree viewed from the rectory window. He is emphatic as to the importance in this respect of the sexual impulse which, with Havelock Ellis and C. G. Jung, he regards as "the ultimate fundamental in existence." Too often, he says, the frustration to which it tends to be subject in our society transforms it into a source of tension-forming anxiety-complexes, frequently associated with the rheumatic syndrome. From a cultural standpoint, he would concur with Dr. Pulay, Dr. M. F. Ashley-Montagu (the distinguished American Unitarian anthropologist) and Mr. A. R. Tuker as to the supremacy of "feminine" (i.e. cherishing) attitudes over violence, aggression and competition.

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Dr. Guirdham may not be specific as to his religious affiliations, but he affords us sufficient indications as to his outlook. He is apparently a theist, with the proviso that he is not by that token committed to the ruler-judge concept, but rather to faith in a living creative Spirit immanent in and operating through the human psyche. He has no use for static conceptions of personality, which he regards as essentially dynamic, purposive and impelled to transcendence of its own limitations. In this respect his thought is akin to that of A. N. Whitehead and evocative of Edmond Holmes' repeated affirmation that life is synonymous with growth. He is convinced that it is impossible to place too high a valuation upon the uniqueness of the individual; "the craze for precise nomenclature" in attempted classification of humanity is, he says, "irritating, effete and illogical". He points out that our systematized law, education and religion tend toward the imposition of conformity, whereas the doctor often realizes the need for "adjusting the environment to the patient, as when he defends the mentally abnormal against the "unbecoming barbarity" of our penal code (as he himself will do when occasion arises).

It may be apposite to mention one particular facet of his professional experience which Dr. Guirdham regards as of primary importance, i.e. the pronounced incidence of neurotic patients in what he terms "the left wing of Protestantism". It was not until he began to practise in one of its spheres of influence, the West of England, that he realized that such patients could actually die through the effects of the guilt-complexes which it engenders. As a psychiatrist, he looks upon melancholia as "the most dreadful of all diseases" (probably because of its associations with life-negating despair) and he has found that its prevalence among those of fundamentalist persuasions is nothing less than "staggering." One can imagine that there may be challengers of these statements, as there may be critics of their publication but, based as they are on personal knowledge and observation, it would seem but fitting that they should be placed upon record.

COMMENT

The Right Hand

THERE have been times, no doubt, at which most of us have felt a bit despondent about Britain's economic position in the world, especially those of us whose memory goes back to the time before the First World War when, in spite of threatening clouds, our predominance in world trade seemed assured. Commonsense, however, should have shown us that other things being equal there must have come a time when increasing population and greater resources would have their effect. Looking back one can see that the primacy of the United States could not be escaped, and during the next century Canada and, probably, Australia, will rival or excel us as producers. All we had a right to expect was that we should make the most of what resources in men and materials we were able to command.

Our post-War financial difficulties were sometimes so crippling that we became, many of us, somewhat pessimistic and we felt that as a nation we were slipping back, not only absolutely but relatively. To-day things seem to have altered. Not only is the position of the average man and woman in this country much sounder financially than was ever the case

before, but such gigantic measures as the reorganization of the Coal Industry, the proposed expansion and modernization of steel and transport, and the commercial development of atomic power, show that we have not become commercially slack and that our right hand has not forgot its cunning. Britain is as alive to-day as ever it was; and that is something that has a strong bearing on our moral condition. Slyness and impudence have times lead to financial success, but the virtues that underlie a sound economic and financial condition in the nation as a whole are, in the long run, those which must underlie its social and moral soundness.

Horror Comics

The debate in the House of Commons at the second reading of the Children and Young Persons (Harmful Publications) Bill drew attention to both the effectiveness and the limitations of that type of legislation. Mr. Chuter Ede, for example, pointed out, as did other speakers, that at the moment the Bill had achieved its purpose without getting on to the statute book, the importation and printing of horror comics having ceased; but one publisher had intimated his intention, if the Bill did not go through, at once to start his operations again. The general impression I gained of the Bill is that it is a genuine attempt to deal with an existing evil on a narrow front, and as such ought to go through; but I have a great deal of sympathy with the attitude taken up by some speakers that the attack against horror comics ought to be part of a wider attack against obscenity in general, in particular against newspaper pornography, indulgence in which is such an important item in the mounting sales of some journals and, we may be sure, in the decline of public morals. There is, I am sure, a very great difference between the evil effects of sexual obscenity and obscenity as extended to cover cases of sadism and the like, due primarily to the secrecy with which the former works in the minds of young people.

The important fact was stressed in the debate that horror comics have a particular appeal to the less literate among children and adolescents and that therefore some attempt should be made to meet the needs of those classes; and it was recognized that the greatest care must be taken to see that school libraries are well stocked with suitable literature, so that there would be no need for the horror comic, which did, unfortunately, fill an existing vacuum.

A Storm in a Teacup

The Prime Minister of Ceylon must have been surprised at the discussion and controversy that arose over his few remarks about the price of tea in London. Some of the arguments that have been used have been difficult to follow and some of the statements made difficult to swallow, and I am still not quite clear as to the exact situation. The Archbishop of Canterbury, however, in the course of an address to the Maidstone Chamber of Commerce, put his finger on a fact that is worthy of note. He pointed out that one factor in the rising price of tea was that for the first time plantation workers were receiving a decent wage. "As far as that is concerned, you should say, 'thank God that the price of tea is going up!'"

In the long run, too, the increase of purchasing power among the millions of South-east Asia will inevitably add to the volume of international trade and the prosperity of Western industries. It may be regrettable that there is a time-lag in these matters, and that prosperity to industry within the next ten years may mean little to the old-age pensioner who has to pay more for her tea, but the willingness of the workers of Lancashire to suffer untold hardships during the American Civil War, because it meant a blow to slavery, shows that once the facts are known, the average man and woman is not entirely ruled by selfish considerations.

An Ambassador on the United Nations

The address of Sir Gladwyn Jebb, the British Ambassador to France, to the international diplomatic association in Paris, on the United Nations a few days ago, was full of sound wisdom. He pointed out the weakness that arose from the omission of Communist China, a nation of 600 million people, from membership of the organization. I notice that he mainly blames the fact that the peace treaties have been delayed for the trouble that has arisen. It was thought that the peace settlements would be the basis of the organization, and it is the basis that has proved faulty, not the machine itself. For that reason it has been necessary to organize collective security through the North Atlantic Organization.

The United Nations had not, however, been wholly a failure, for it had succeeded both in the political and the economic fields; and it is useful to notice that he emphasized that the principal function of the United Nations at the present time was to serve as a forum where all nations could express their point of view in public. Taking everything into account he concluded that the United Nations Organization is an investment with a future. Those are words that it is as well to take to heart. *Commentator.*

THE BIBLE TO-DAY

By A. Elliott Peaston

IN a memorable sentence John Richard Green summed up a great revolution in the history of the English people. In the sixteenth century the English became the people of a book, and that book, the Bible. It is almost impossible for our present generation to realize what the Bible meant to our ancestors. Cromwell's Ironsides fought for the Word. Scottish Covenanters died for the Word. In the more benign days of the eighteenth century two great theological works were published. It is to be noted that both claimed the sovereign authority of the Bible. They were, "The Scripture Doctrine of the Trinity" by the celebrated Anglican, Dr. Samuel Clarke, and "The Scripture Doctrine of Original Sin" by Dr. John Taylor of the Octagon Chapel, Norwich. In England, as in Scotland, on a Saturday night many a priest-like father read the sacred page.

To-day, the English are no longer the people of a book. The Book may be sold, but it is very little read. The reason for this extraordinary change in the habits of a nation are to be traced in no small measure to the shattering of Biblical authority by materialistic science and the Higher Criticism.

The "Higher Criticism" was an ogre that came to this country from the German universities. Not that the Bible had been exempt from criticism before that time. In the eighteenth century the scientific eye of Joseph Priestley had detected certain historical inaccuracies in the Nativity narrative of the Gospels that had caused him to lose faith in the Virgin Birth. Nevertheless the early Unitarians were staunch advocates of the sufficiency of Scripture.

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How the Unitarians came to depart from this standpoint under the tutelage of James Martineau needs no elaboration here. The Unitarians were led to find a new seat of authority in religion. It was otherwise for the Evangelical bodies, the Congregationalists, Baptists, Methodists, and Presbyterians. For them the Higher Criticism seemed the devil's brew.

At first "the German poison" (as Spurgeon called it) tended to be dismissed by English theologians as an infidel and inferior foreign product. But as Professor Willis B. Glover points out in an able book "Evangelical Nonconformists and Higher Criticism in the 19th Century" *(The Independent Press, 17s. 6d.)* the nineteenth century was an historically-minded age. Even before English nonconformity felt the full impact of the higher criticism the inerrancy of the Bible was being undermined. Step by step, in great detail, Professor Glover unfolds his remarkable narrative. By the end of the nineteenth century the four denominations had come to accept, and even to welcome the higher criticism. The fact was that the higher criticism never seriously affrighted the Nonconformists when the new views came to be presented by

divines of unimpeachable Evangelical zeal. For the English scholars who introduced the new criticism insisted that the fundamental evangelical doctrines remained unimpaired. Also, it is to be remembered, that most Free Church theologians were pastors with a tender care for souls. They agreed with Sir William Robertson Nicoll, "The new truths should dawn on the Church as gently as the sunlight, and I am not at all sure but that heretics ought to be burnt. I mean the fellows who make a big row and split their churches."

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The English are poor haters. Professor Glover (who is an American) is obviously impressed by the personal friendships of Nonconformist leaders who cherished widely different attitudes to the higher criticism. Thus the great stalwart for the old tradition Joseph Parker recommended as his successor for the City Temple pulpit his friend R. J. Campbell, whose approval of criticism was well known. Parker's congregation soon became as attached to the new minister as they had been to the old. "This illustrates the ease," says Glover, "with which the adjustment to higher criticism was made."

Professor Glover's book is enlivened with short pen portraits of great Nonconformist personalities whose names are household words. How felicitous is his anecdote of the student who demanded of A. S. Peake, "Do you mean to say, Mr. Peake, that the book of Genesis is not Mosaic?" "A mosaic," came the reply, "that is precisely what it is." The professor then proceeded to show its composite character.

The acceptance of the higher criticism by Free Church scholars was followed by a remarkable outburst of Biblical scholarship in Nonconformity. Moreover, it led to a re-examination of Reformation theology. Theologians began to point to Christ and the Christian experience rather than to the Bible as the centre of Christian faith. The New Testament was but the record of the revelation. P. T. Forsythe, who to some degree anticipated Barth, wrote, "There is but one Revelation and it is Christ . . . the Bible is the musical echo of the Revelation."

Professor Glover's book is of importance because it tells of the heroic attempt of the Free Churches to weather the most serious crisis of centuries. It is a story the Unitarians ought to know. For our churches also have experienced famine in Egypt as well as plenty. It is well that we should remind ourselves that behind all the mutations of human thought, and all the gyrations of human destiny there is the tremendous reality of God Himself.

"The letter fails, the systems fall,
And every symbol wanes,
The spirit over-brooding all,
Eternal Love, remains."

IT OCCURRED TO ME

By Muriel Hilton

"THE Kingdom Beyond the Eyes" by Mark Everley (C. W. Daniel 10s. 6d.) is a book which one would like to put into the hands of all religious dogmatists. It is a highly imaginative work—"fragments of a dream" as the author calls it and the first sentence gives the idea and atmosphere of the book.

"In the beginning of the story of the Green Star was the Speaker of the Word, and beyond the gates of night the Word still lives." The earthlings and their kin know that they have lost the Word, but are ignorant that in their search for it they would be brought forth out of the engulfing darkness into the light. One of the earthlings starts on his pilgrimage with Erasmus as his guide and is taken to many strange places. He meets Christ, Judas Iscariot, Lucifer and many others in his search, and talking with them he finds himself confronted with bewildering and shattering ideas. Finally the earthling realizes that the Kingdom of Heaven is at hand and that in his illuminating comprehension of God who is within and without, the solving of one mystery but leads to another. The last chapter is "The Song of the Earthling", a paen of praise and adoration.

The philosophy of one-ness and universalism is implicit in this unusual and imaginative piece of work, and the ideas though many of them not unfamiliar to people of our religious persuasion are presented in such a way as to make a new and lasting impression.

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"Slow me down, Lawd. I's a-goin' too fast;
I can't see my brother when he's walkin' past;
I miss a lot o' good things day by day;
I can't know a blessin' when it comes my way."

I was reminded of this old Spiritual recently when receiving a letter from one of my American Links. She was complaining bitterly of the speed of American life and the little time people have for simple personal relationships. Meetings between people are sandwiched in between dates for the cinema and sittings at T.V., the emphasis of importance being on the seemingly more exciting pleasures. She added that she thought we on this side of the Atlantic get more out of life because we go at a slower pace.

The same thought was expressed by three other American women who paid us a short visit last year. Although they had hired a car to see our island they were impressed during a Bank Holiday to see so many enjoying walking in the country.

Well, most of us are beginning to feel that the aspects of modern life so deplored by these Americans are making swift incursions into our way of life, that we are enchained to sensory pleasures and find little time for contemplation. Restlessness and boredom are the consequent diseases. It is only too easy to get into the habit of feeling that one has not made good use of a day unless it is crammed to the full and overflowing with doing things.

Those who run homes can get into the state of mind when the whole of the day's housework piles up like a mountain and to-morrow's lunch is being cooked in one's imagination before the day's dinner is eaten. If only we could move smoothly from one job to another and always on "low gear"! On those days when we manage to do this everything is so much easier, so much more enjoyable. Whatever we are, wherever we are, most of us need "slowing down" and only we can take charge of the process. And it is when we find some power of stilling the mind and slowing our action that the world on which we look takes on a new significance. As a wise oriental said, "The heart at rest finds a feast in everything."

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The earthling in the book reviewed in this column went searching for the Word, and literature is full of those who think that reality is to be found in far-off places or in some startling revelation. I recently read a novel by Phyllis Bottome called "Under the Skin." The chief character is a teacher in the West Indies who is up against the colour problem in the island. There is a terrible hurricane, and after she has got the children to safety she stays behind with a child who, suffering from infantile paralysis, cannot be moved. She makes the room as safe as she can and when the wind begins to rise, she says to herself, Now I shall know what God is like. The wind rises to a terrible crescendo, and in the midst of it there is a banging at the door, and when she is able to open it she finds that an older schoolgirl and her father have braved the possibility of not reaching her before the hurricane is at its most furious. She knows that whatever she cannot understand about the laws of nature, she does understand that love in the human heart can go to the utmost lengths for the sake of others.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London W.C.1. They should not in general exceed three to four hundred words in length.

Morals Without Religion

SIR,—Your editorial comment in *The Inquirer* dated January 29 giving your reactions to Mrs. Margaret Knight's broadcast reached me at a time when some of the Indian Radical Humanists are reproducing the same broadcasts in their journals, extolling them to the skies and publicizing them here as gospel truths. Our group, working for inter-religious understanding, this week, chose these two broadcast talks of Mrs. Knight over the B.B.C. as the subject of their discussion. I am transmitting to you the essence of our discussion in the hope that they will find some welcome corner in the minds of *The Inquirer* readers.

In India to-day there is a growing number of intellectuals among Marxian Communists, M. N. Roy's Radical Humanists, Indian Rationalist Associates and scientists who would subscribe to the thesis that ethics and morality should be purely man-centred with no reference whatsoever to God, religion or revelation. Some members of our group and I, at some stage or other of our intellectual adventures, have upheld this thesis that man can manage his affairs without God, Church or any organized religion. We were either avowed atheists or agnostics.

Then out of sheer intellectual honesty seeking for the whence and whither of man on earth, and out of innate urge of human heart the recognition of the Limitless, benevolent Power became imperative. I have lived with such a world-famed theist as the late Gandhi, as I have lived also with atheists and materialist Marxists. When I compared the morals of a theist like Gandhi with the social ethics of atheists and materialists I found a gulf, apparently an unbridgable gulf between the two types of morality. Right human relations and ethics of a man like Albert Schweitzer or Gandhi have their origin in the experiential conviction that men are children of God. But our rationalists, empirical positivists and scientific humanists can at best present a spineless conventional morality with no purpose for human life, no meaning for existence.

The fact that evil exists is not an argument against God. Mrs. Knight quotes St. Augustine as saying: "Either God cannot prevent evil or He will not. If He cannot, He is all-powerful; if He will not, He is not all-good." What was merely an objection for Augustine is here quoted as a thesis by Mrs. Knight. For St. Augustine has also said: "God, being supremely good, would have never allowed evil in His works, unless He were so powerful and good that He could bring forth good even from evil" (Enchridium C. 2). Existence of evil, grace and free will, immorality and modern biology are all great problems which challenge the human mind; but certainly not such that make us self-centred, self-sufficient monads denying transcendental values in human life and mysteries consequential to our limited intelligence *vis-à-vis* the infinite universe, whose body is Nature and God the soul.

I hold no brief for specifically Christian beliefs, as I am engaged in a battle to buttress the essentials of that Religion which underlies all religions, that Man behind all human beings. Scientific Humanists and rationalist intellectuals have still to prove through their lives that they could also attain heroic degrees of sanctity and moral grandeur which theists, mystics and transcendental philosophers have attained. Life alone is the convincing argument in morals, not rhetoric and wide publicity.—Yours,

Retreat House, Mount Mary, Bandra, Bombay-20 (India). *Anthony Elenjimittam.*

Unitarianism

SIR,—It warms the heart to see that at last one of your readers has trenchantly responded to the challenge in your January 1 Editorial "Can it be done?" Many readers will, I feel sure, join in congratulating your correspondent from India in voicing their thoughts on the need and the opportunity you then portrayed.

The days when Unitarianism gained its chief vitality as a vigorous movement of protest against the limitations of dogmatic belief are passing, if they have not already passed, and the time has come, as Mr. F. N. Jung in his letter says, for our movement to give such positive content to our faith as will satisfy those —and they must be a great multitude—who, outside the churches, are looking for an intelligible and positive statement of belief to meet their spiritual needs. This is a need which we in the Unitarian Church are in a particularly advantageous position to fulfil, but it can only be done if we are prepared to move forward from our traditional position of dissent (from dogmatic belief) to one of positive and constructional affirmation. It is true that a courageous and comprehensive attempt was made to do this in the report of the committee which some ten years ago issued a summary of our views and standpoint in a "Free Religious Faith," but one has—with respect and appreciation—the feeling that this report was too diffuse and intellectual to make a sufficiently practical impact upon the vital needs of our day. One would like to see another perhaps smaller committee set up, consisting of equal numbers of Ministers and laymen with an independent chairman, in an endeavour to give more tangible and positive content to our answer to the spiritual needs of twentieth century civilization.

If as a Church we possess or can generate the essential qualities necessary to all growth and development—vision, adaptability and courage—then one feels that your challenge could be answered in the affirmative and that "It can be done."—Yours,

Newcastle-upon-Tyne. *Herbert Dove.*

Huxley's Last Word

SIR,—Whilst going all the way with Mr. Fagg in his criticism of Julian Huxley I cannot follow him in his suggestion that the "fertilization of the ovum by the sperm would involve the fusion of two souls." It is, of course, conceivable that every living cell has its own mental counterpart, its own indwelling and directing soul: but the mind of at least one of the higher animals is surely more than the fusion of two such cell-souls? I would suggest that when Julian Huxley says, "it is impossible to believe that our souls are supernaturally injected into our developing organisms" he is indulging in sheer pseudo-scientific dogmatism; and that the most plausible theory is just that: that at the moment of conception a supernatural (or at least super-material) mental entity takes control.

Incidentally, surely when Julian talks of "*unpredictable* mental possibilities" being elicited by "blind *automatic*" processes, and goes on to speak of wonder and *mystery* as well as beauty; he is unwittingly contradicting himself and feeling his way out of materialism! Maybe he is following in the wake of his brother Aldous!—Yours,

Swansea. *Basil Viney*

Lay Preachers

SIR,—We are indebted to Mr. Knowlson for his thoughtful and interesting letter, and for his valuable suggestion about the recruitment of younger lay preachers from the students at the excellent Youth Leadership Courses, held at Great Hucklow and Highgate. One could argue whether the recruitment of a large number of lay preachers can even "partially overcome the lack of candidates for the ministry"; it would be more true to say that it can ease certain contingent problems and difficulties; but it is also true that younger lay preachers *are* needed, and Mr. Knowlson's suggestions are most interesting and helpful.

As in other places, we in London have been engaged in the reorganization of our Lay Preachers' Union and the re-institution of the preaching plan for our vacant pulpits, and in considerable efforts to improve the character and quality of our meetings for fellowship, instruction and the discussion of our common problems. In our initial programme, a prominent place was given to the recruitment of younger members and the establishment of a training class for those who feel the need for help and instruction. Since the work of reorganization began last June, these matters have had to give place to the more immediate needs of our existing fellowship and our churches, but they have not been forgotten.

Things are now settling down; our numbers and attendances have substantially increased; our resources have been strengthened and our efforts have been co-ordinated; and the task of finding

preachers for our pulpits has been immeasurably eased. We still feel the need for "new blood" and "younger blood" to carry the good work forward in future years, and now that the initial labours of reorganization are bearing fruit, we shall turn to the development of our programme of recruitment and training, and I am sure that Mr Knowlson's original and thoughtful suggestion will be gratefully and adequately considered.

In the meantime, we extend a warm welcome to both young and old to attend our Annual Meeting on April 27, when Mr. T. E. Dalton will lead our discussion on "The Form and Composition of the Service", and I shall be delighted to receive the name and address of anybody who would like to be kept informed of the dates and times of future meetings.

May I add that in a "Focus on Youth" at Highgate on July 9, the Rev. Dudley Richards and others are to address the Provincial Assembly on the experiences and achievements of the Youth Leadership Courses. If he can snatch "a 48 hours", Mr. Knowlson's presence and witness, and the support of others who have attended the courses will be greatly appreciated.—Yours,

49 Colin Deep Lane, London, N.W.9. Wilfred Waddington.

The I.A.R.F.

SIR,—Last Sunday was "International Sunday", and all ministers and church secretaries will have received from Headquarters the notice to this effect and the message from the President of the International Association for Religious Freedom. I hope that all our churches observed this occasion, and that collections for the funds of the I.A.R.F. were taken. I should like, Sir, to ask for the favour of space to remind individual members that subscriptions for 1955 are now due, to urge all those who realize the need for international fellowship and co-operation among religious liberals all over the world to join the Association by sending me a subscription (minimum, 10s.) for this year, and to draw attention to the Congress of the Association to be held at Belfast, July 23-28, on the general theme of "Liberal Religion in an Age of Anxiety". Those who wish to go are advised to apply at once to Mr. Robert Wilkinson, M.B.E., 59 Knock Eden Park, Belfast, N. Ireland, with a registration fee of 10s. Early booking is important, to avoid disappointment, since boat traffic at that time of year is very heavy. The individual members' subscriptions should be paid to me (cheques and postal orders made out to me personally), at Harrison Parsonage, Atherton, Manchester.—Yours,

Kenneth Twinn
(Individual Members' Secretary for Great Britain).

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

L. P. Jacks

The funeral of Dr. L. P. Jacks took place in Manchester College, Oxford, and was conducted by the Rev. R. Nicol Cross in the presence of a large congregation, Principal S. Spencer reading the Lessons. The Vice-Chancellor of the University was unable to be present owing to another engagement. Dr. Jacks's five sons were present, and his daughter, Mrs. Lawrence Holt.

The General Assembly was represented by Dr. M. Rowe, of Ullet Road, Liverpool (formerly Renshaw Street Chapel of which Dr. Jacks had been minister), by the Rev. Shirvell Price, the Church of the Messiah, Birmingham, where also he had ministered, by the Rev. Gordon Stuart, and Cambridge by Prof. G. Stratton. The College tutors occupied the Choir Stalls. The organist was H. Spicer, M.A.

The Service was conceived not on a note of Funeral Mourning but as a Festival of glad remembrance and of gratitude for a life so full of achievement and many-sided service to his day and generation, and so complete in its span.

The Lessons consisted of Tennyson's "Crossing the Bar" specially asked for at Dr. Jacks's own request, and part of the "Parable of the Talents."

In the course of his address Mr. Cross gave a resumé of Dr. Jacks's early struggles, till he entered Manchester New College to train as a Unitarian Minister and of his subsequent many-sided and brilliant career as teacher and writer, especially emphasizing his long and great Editorship of the *Hibbert Journal* with its remarkable influence in England, America, and beyond. From many an hour spent with him at his home on Headington Hill Mr. Cross could speak of his religious and political beliefs in those latest years.

The private Cremation Service took place at the Oxford Crematorium, just ten years after that for Mrs. Jacks, and there his ashes will remain till such time as they and those of Mrs. Jacks can be buried together.

Great Yarmouth: On Sunday, February 13, the new Unitarian Church was filled to capacity when a memorial clock to men who died in Japanese hands and subsequently as a result of their experiences was unveiled by Lt.-Col. R. F. Humphrey, President of Yarmouth branch of the Far East Prisoners of War Association. The Mayor of Gt. Yarmouth (Ald. T. Cotton), the Mayoress (Mrs. Betty Ashby) and the Deputy Mayor and Deputy Mayoress were in the congregation, which also included many ex-prisoners of war and their families. A wreath of white tulips was laid by two officers of the church.

The church, which was officially opened on Saturday, January 15, by R. H. Mottram, Esq. (Chairman of the Trustees), is nearing completion, but the school buildings will not be ready until the spring. In the course of his sermon delivered at the Service of Dedication, the President of the General Assembly (Mr. S. R. Butler) paid tribute to the "loyalty, devotion, sacrifice and sturdy endurance" of the members of the rebuilt church, which had "risen like a Phoenix from the ashes of the old church...." "I want," said Mr. Butler, "to pay a tribute to the spirit of courage and endurance of the congregation of this town, who were not defeated or discouraged, or frustrated or scattered to the four winds in the intervening years, who have stuck together and worked together and prayed together, and through their faith and courage have lived to see the opening of this place."

The new building was dedicated by the Rev. H. Stewart Carter, President of the Eastern Union of Unitarian and Free Christian Churches. Before the service Mr. Mottram received the keys of the church from the architect (Mr. Clifford H. Dann), and declared the church open for "public worship by any honest and devout persons, without test or creed of any description whatever." The service was conducted by H. N. Bacon, the minister, assisted by the former minister, L. H. Kaufmann. Prayers were offered by the Rev. J. A. Kennedy, minister of the Octagon Chapel, Norwich.

A packed congregation included the Mayor of Gt. Yarmouth, the Deputy Mayor and the Deputy Mayoress, and Mrs. R. H. Mottram.

Golders Green: At its monthly meeting recently, All Souls' Unitarian Church Fellowship heard an extremely interesting talk from Rev. Priestley Phillips on "Anywhere for a climb." Mr. Phillips is a veteran rock climber of the highest standing and his talk, which was illustrated with some magnificent photographic slides, was based on his own experiences. The audience was thrilled with his lecture, but how many were tempted to follow his example and try their hand at the climbing it is difficult to say. The thanks of all were voiced by Mr. Graham Treacher, himself a young climber and whom Mr. Phillips said had the makings of a first-class one. The chair was taken by Rev. Dr. Mortimer Rowe, also a veteran climber and who has made many expeditions in the sport with Mr. Phillips.

Women's League Meetings

Birmingham: On Saturday, February 5, the Annual Meeting was held at the Church of the Messiah, Birmingham. Mrs. Leonard Mason conducted the Service in the Church and in her address spoke on "How to deal with the 'In Between Times' of our Lives." After tea had been served the Annual Business Meeting was held. Mrs. Whitaker, after her vote of thanks, welcomed Mrs. C. Simpson into the District.

The District and Branch Reports again showed a busy year of work and interest. Mrs. P. Whiteman of Coseley was elected President and Mrs. C. Simpson of Lye Vice-President. Miss G. Green of Lye was appointed Literature Secretary. The rest of the officers were re-elected. A message of welcome was sent to

(Continued on page 84)

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 6, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Dr. ALFRED HALL, 6.30, Y.P.L. Service
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30, Youth Service, 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. E. E. LLOYD
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30, Y.P.L. Service, 6.30, Rev. ARTHUR J. LONG
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Miss P. HAIGH
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, ——, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, F.O.Y. Service
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARBINO
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWDIN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. G WILKINSON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 11 and 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. J. CUNNINGHAM
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Miss N. SWALLOW, 6.30, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30 MRS. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Mr. R. H. TERRY

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vanessa Hill, Garden Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIDDIALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURREN
LIVERPOOL, Gateacre Chapel, 11, Mr. J. POTTER, ——
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHERVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. S. R. MARTIN
LONDON, Golders Green, Hoop Lane, 11, Mr. P. B. GODFREY, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Hood High Road, 6.30, Mr. C. S. DENCH
LONDON, Islington Unitarian Church, Upper Street Prussia Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. DUDLEY RICHARDS, 6.30, Rev. ROSAMUND BARKER
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30, Mrs. E. SAVAGE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNNER
LONDON, Richmond Free Church, Ormond Road, 11, Y.P.L. Service
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. G. ASHWORTH
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, ——
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. H. TITTLE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. DAVID C. DOEL
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD ,3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Youth Services

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Y.P.L. Service 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KERSEY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Miss J. GREAVES
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WARBINO
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER (Services in the Clover Street School)
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mr. T. E. DALTON
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mr. E. E. LAWS
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Mr. E. BERRY, 6.30, Miss A. CROSBIE

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G KERRY
TORNORDEN, Unitarian Church, 10.45 and 6, Mr. W. H. CUNLIFFE
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, and 6.30 Rev. MAURICE JOHNSON
WHITBY, Flowergate, 6, ——

YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALL. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDRE CASSIDOR
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidwell's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Host Street 11 Sunday School; 7, Service, Rev. MADDOX C. RATTER

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Death

Alcock—On February 22, 1955, at Whitehaven, Cumberland, James Alcock of Southport and Liverpool, solicitor, retired, third surviving son of Samuel Henry Alcock of Bury, aged 82. Cremation private.

(*Continued from page* 82)

greet Mrs. Nightingale on her arrival back from Australia on February 14. A message of sympathy and good wishes for a speedy recovery from her illness was sent to Mrs. H. Baily. Nine branches were represented.

London: The Annual Meeting was held on February 13 at Stamford Street Chapel. In spite of bad weather, over 70 members attended, some coming from outlying districts. The Committee reported that during 1954 the work of the branches had been faithfully carried on by its members. All had not only supported their branches but had taken part in the work of their respective churches. The attendances at the Quarterly Meetings had been slightly higher than the previous year. The new branch which had been formed at Dover and the continued support of the U.Y.P.L. at the Quarterly Meetings was very encouraging. The Officers, after being thanked for their services, were re-elected for the ensuing year. The President, Miss F. Tayler, thanked members for her re-election and hoped they would go forward to strengthen the cause of the League. Interesting reports on their year's work were given by Branch Secretaries. In addition to the usual subscription to the Central Committee, it was agreed to give a donation of £4 4s. Miss M. Garry conducted the service. She spoke of the importance of mind and thought, and said that although civilization and Christianity came into being as a result of thought, people to-day had no time to think and use their minds. If the world was to progress more time must be given to thinking, and she suggested it would be a good thing if branches had more discussions. These always promoted thought. Miss Garry was warmly thanked for her address and the Stamford Street friends for their hospitality.

North Midland: The Spring Rally was held at Loughborough on Saturday, February 5, when on a very cold day, 52 members were present, representing six branches. The Service was conducted by Mrs. B. Faulks and the address by Mrs. M. Whitaker, President of the Doncaster League, whose subject was "Loyalty and League Work," the whole Service being beautiful and uplifting. Mrs. K. Sherratt presided at the Business Meeting, giving a warm welcome to all and especially to Mrs. Whitaker, whose presence entailed such a long journey on so cold a day.

Congratulations were expressed to Mrs. Sherratt on her appointment as the first President of the Mansfield Free Churches Council of Women. Good wishes were also given to Mrs. Faulks on the occasion of her forthcoming marriage to Mr. Harold Hayward of Norwich. She will be greatly missed in this District and especially at Loughborough, where she has worked so hard for so long as Secretary of the League and in many other ways for the welfare of the cause she has so much at heart. It is good to know they hope to return to our District in the not too distant future. Mrs. C. Gordon Bolam fittingly expressed thanks to Mrs. Faulks, Mrs. Whitaker, Loughborough for their hospitality, and all who had helped in any way towards the happiness and fellowship of the Rally.

Sheffield: The Annual Meeting of the District Women's League was held at Upper Chapel on Wednesday, February 9. Despite most inclement weather, there was a very fair rally of members, nine of the twelve branches being represented. Good reports were presented by the District Treasurer and Secretary, and later by the nine branches represented. The newly elected President, Mrs. Bradford, was welcomed by Mrs. Whitby, who paid a very warm tribute to her work and influence over a great number of years at Upper Chapel, and also to the splendid way in which she is carrying out her duties as President of the Sheffield District Association of Churches. In her own delightful way, Mrs. Sokell expressed the appreciation of the work done during the past year by Mrs. Whitby, Mrs. Boyes, the Secretary, Mrs. Whitaker, the Treasurer, and Mrs. Bradford, the Central Committee representative. The following were elected Officers for the next year: President, Mrs. Bradford; Vice-President, Mrs. Whitby; Treasurer, Mrs. Whitaker; Secretary, Miss Short; Central Committee Representative, Mrs. Whitaker; Auditor, Mrs. Dolphin.

The service in the chapel was conducted by Mrs. Parkinson of Doncaster, who, in her address, based on thoughts from the National President's New Year message and Paul's great poem on Love, made a plea for greater loyalty to our Churches, expressed in service of every possible kind.

Billinghurst: On February 1 this branch of the Women's League held their Annual Social. Competitions and games were thoroughly enjoyed by members and friends. A bountiful tea provided by the Committee was greatly appreciated. A very successful afternoon.

This branch of the League, under the able leadership of Mrs. M. E. Thackray and the friendliness of Mrs. I. I. Evershed, is strong and useful, helping their own Church and other societies in need whenever possible.

Conway Memorial Lecture

"ETHICS IN THE ATOMIC AGE"

LORD BOYD ORR, D.S.O., M.D., F.R.S.

Friday, 11th March, 7.30 p.m.

Conway Hall, Red Lion Square, W.C.1.

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Miscellaneous

Pacifist Universalist Service, 3.30 p.m., Sunday, March 6, King's Weigh House Church, Binney St., W.1, nr. Bond St. Stn. Discourse by Rev. C. P. Bradley "The Judae-Christian Ethic."

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